

مرزا قادیانی شرابی



MIRZA QADIANI

THE ALCOHOLIC



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CHAPTER 1

COCO WINE AND SCOTTISH EMULSION



“**M**y beloved and dear brother Doctor Khalifa Rashiduddin Sahib, Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

The state of my health is such that, following your written instructions, I immediately discontinued the use of your prescribed distillate and began using coco wine and Scott's Emulsion in its place. However, I cannot fathom it is truly astonishing that not even a full day had passed after this change when, sometime after midnight or perhaps a bit earlier, while trying to sleep, I felt intense restlessness and an extreme level of heat. My heart desired to strip off all my clothes and step outside. I cannot understand why there was such profound agitation and warmth, especially when others lying under quilts were complaining of the cold, yet I was experiencing heat. My pulse increased as well and the heat was so intense that its effects seemed perilous.

Finally, it crossed my mind to try drinking that same camphor distillate again, so I consumed more than the usual amount along with some date distillate. Only then did my condition stabilized. It has remained stable ever since. Even now, applying a mild degree of artificial heat brings relief. In truth, human temperaments are unpredictable as well. Alhamdulillah 'ala zalik. In all other respects, everything is well. Humble Servant Mirza Ghulam Ahmad. ”

Maktubat Ahmad, Volume 4, Page 248

If the letters attributed to Mirza Qadiani are read from an impartial perspective, many hidden aspects of his personality come to light openly. The letter under consideration reveals one extremely important and serious aspect among those and that is Mirza Qadiani's continuous use of wines and alcoholic medicines.

In this article, we provide a scholarly and investigative explanation of several important points, using this very letter as the basis.

THE USE OF COCO WINE AND OTHER ALCOHOLIC PRODUCTS

In the letter, Mirza Qadiani writes to his disciple Doctor Khalifa Rashiduddin:

“I immediately stopped using your prescribed distillate as per your written instructions and started using coco wine in its place and Scottish emulsion...”

Here, he clearly mentions the name of coco wine. Historically, Coca Wine was a famous alcoholic wine that included cocaine as an active compound along with alcohol. In Europe, it was used as an intoxicating tonic in the seventeenth and eighteenth centuries. Mirza Qadiani used it continuously as medicine and kept it adhered to even after regular changes. This matter raises serious questions about his lifestyle.

Mirza also mentioned the use of Scottish Emulsion (Scottish Emulsion) in the same letter. In that era, this medicine was not prepared without alcohol either. According to modern research, it contained alcohol and stimulant components. That is, Mirza Qadiani was not only using one wine but, along with it, several medicines and tonics mixed with alcohol were also part of his daily routine.

HEAT, RESTLESSNESS AND DESIRE TO REMOVE CLOTHES

“After midnight or perhaps a bit earlier... I felt intense restlessness and an extreme level of heat... My heart desired to strip off all my clothes and step outside... My pulse increased...”

Number 1 WITHDRAWAL EFFECT FROM STOPPING WINE

When a person continuously uses alcohol and suddenly stops it, then in the body: panic, severe unease, heat in the body, sweating, and conditions like wanting to remove clothes occur. Mirza's writing presents a complete picture of this condition.

Number 2 CRAVING FOR STIMULANT WINE

Since Coco Wine is based on cocaine, stopping it increases mental and physical struggle. From Mirza's statement, one can estimate his addiction.

Number 3 THE REASON FOR THE IMMEDIATE RESTORATION OF HEALTH

Mirza writes
“It crossed my mind to try drinking that same camphor distillate again, so I consumed more than the usual amount along with some date distillate.”

This behavior is a sign that as soon as the body received the required dose of stimulant alcohol or drugs, the withdrawal ended. This restoration of health is actually the result of fulfilling the craving for intoxication, not any miracle.

DRINKING EXCESSIVE AMOUNT OF CAMPHOR DISTILLATE AS A SUBSTITUTE FOR INTOXICATION

Mirza writes
“It crossed my mind to try drinking that same camphor distillate again, so I consumed more than the usual amount along with some date distillate. Only then did my condition stabilized.”

Camphor distillate in that era was also prepared full of alcohol. That is, when withdrawal symptoms appeared from stopping coco wine. Mirza used a large quantity immediately and provided his body with an intoxicating alcoholic dose to restore himself. This mode of conduct completely resembles the behavior of an intoxicating person.

ADMISSION OF HIS HELPLESSNESS

Mirza writes
“In truth, human temperaments are unpredictable as well.”

This sentence is a kind of confessional statement that such changes were occurring in his temperament which he himself was unable to understand. Mood swings are a common occurrence among addicted individuals.

**OVERALL CONCLUSION: MIRZA QADIANI'S ALCOHOL CONSUMPTION PROVEN
SCIENTIFICALLY AND HISTORICALLY**

From this single letter alone, the following matters are proven:

Point 1 Mirza Qadiani regularly used wine and alcohol.

Point 2 From stopping the wine, he experienced panic at night, severe heat, and clothes

Point 3 To eliminate the effects of quitting the addiction, he drank a large quantity of alcohol and essence of camphor.

Point 4 There was a clear effect of drugs on his body and nerves. This is somewhat proven from his own handwritten writings, not something fabricated by an opponent.

مکتوب نمبر ۱۱۳

نَحْمَدُهُ وَنُصَلِّي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

محبتی عزیز ی اخویم ڈاکٹر خلیفہ رشید الدین صاحب سلمہ

السلام علیکم ورحمۃ اللہ وبرکاتہ

مبلغ انتیس روپے پہنچے۔ حسب تحریر تقسیم کی گئی جزا کُم اللہ خیرًا۔ طبیعت کا یہ حال ہے کہ میں نے حسب تحریر آپ کے عرق کا فورترک کر دیا تھا اور بجائے اس کے کوکووائن استعمال کرنا شروع کیا اور سکاٹش ایمیشن مگر میں سمجھ نہیں سکتا۔ تعجب کی جگہ ہے کہ ابھی ایک دن بھی اس تبدیلی پر نہیں گزرا تھا۔ قریباً نصف رات کے بعد یا کچھ پہلے سونے کی حالت میں مجھ کو سخت بے قراری نہایت درجہ کی حرارت معلوم ہوئی اور دل چاہا ہے کہ تمام کپڑے اُتار کر باہر نکل جاؤں۔ کچھ سمجھ نہیں آتی کہ اس قدر گھبراہٹ اور گرمی کیوں ہے اور لوگ لحاف میں لیٹے ہوئے سردی کی شکایت کرتے ہیں مگر مجھے گرمی محسوس ہوتی تھی نبض میں بھی تیزی آگئی ایسی گرمی کہ جس کا اثر خطرناک محسوس ہوتا تھا۔ آخر میرے دل میں گذرا کہ وہی عرق کا فور پی کر دیکھوں تب میں نے اندازہ سے بھی زیادہ پی اور کچھ عرق کھجور پیا تب طبیعت بحال ہوگئی اس وقت سے بحال ہے۔ ابھی تک کچھ کم درجہ کی غیر طبع حرارت کے استعمال کرنے سے فائدہ ہوتا ہے۔ درحقیقت طبائع کا بھی کچھ ٹھکانہ نہیں۔ اَلْحَمْدُ لِلّٰہِ عَلٰی ذٰلِکَ۔ باقی ہر طرح سے خیریت ہے۔

والسلام

خاکسار

مرزا غلام احمد عفی عنہ

CHAPTER 2

TONIC WINE

“**T**o my brother Hakim Muhammad Hussain Sahib, may Allah the Exalted preserve him.

Assalamu alaikum wa rahmatullahi wa barakatuh.

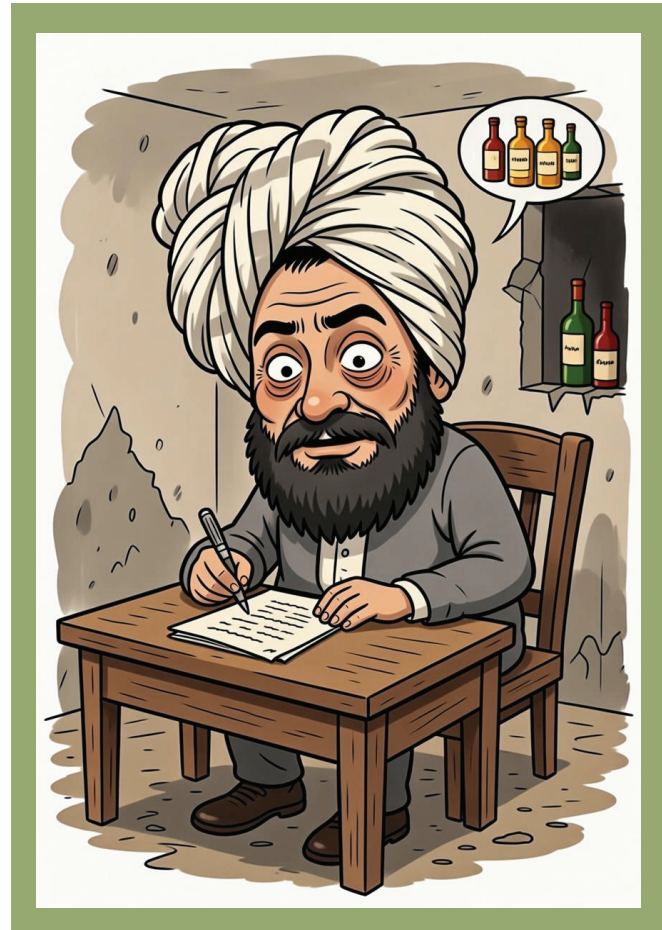
At this time, Mian Yar Muhammad (Qazi Yar Muhammad) is being sent. You should buy the items to be purchased yourself and buy one bottle of Tonic Wine from Plummer's shop. But it must be Tonic Wine! keep that in mind. Other than that, all is well. Wassalam. Mirza Ghulam Ahmad ”

Khutubaat e Imam ba naam e Ghulam page 5

The use of various alcoholic wines by Mirza Ghulam Ahmad Qadiani was not merely a medical pretext but a permanent part of his daily routine. The regular reference to Tonic Wine, along with Coco Wine, Port Wine, Kola Wine and other alcoholic beverages, further solidifies the fact that Mirza was, in practice, a person addicted to the continuous use of alcohol, rather than the saint, reformer or “the appointed one” described in the beliefs of his followers, disciples and Qadiani literature.

In the presented reference, a very clear statement from Mirza Qadiani to Hakim Muhammad Hussain Qadiani. Mirza clearly instructed:

“**Buy one bottle of Tonic Wine from Plummer's shop. But it must be Tonic Wine! keep that in mind.** ”



"TONIC WINE" WAS A COMMON TONIC OF MEDICINAL ALCOHOLS

Tonic Wine was a commonly available alcoholic wine in England and Europe in that era, which was called Tonifying Wine. This wine consisted of a standard quantity of alcohol, herbal herbs or stimulant compounds and ingredients that increase physical energy.

Selling it as medicine does not mean at all that it was non-alcoholic or a halal item. Just like if today's alcohol is sold under the name of medicine, it still remains alcohol.

MIRZA QADIANI'S SENDING HIS REPRESENTATIVE WITH SPECIAL INSTRUCTIONS TO BUY IT IS PROOF THAT:

- IT WAS HIS DAILY NECESSITY.
- IT WAS NOT AN ORDINARY THING THAT WHATEVER IS AVAILABLE WOULD SUFFICE.
- RATHER, THE ORIGINAL TONIC WINE WAS REQUIRED.

That is, this eagerness and demand occurs in that person who needs the tormenting effects from this beverage.

SPECIFICATION OF PLUMMER'S SHOP FOR PURCHASING ALCOHOL

Mirza Qadiani wrote by specifying the name of a particular shop: "Buy from Plummer's shop"

This indicates that from Qadian to Lahore, there were designated centers for the regular purchase of alcohol. The buying of alcohol was not limited merely to what was available, but it was purchased from a specific shop. This suggests that it was not a daily medical arrangement but a permanent and organized setup for alcoholism. That is, Mirza had a regular supply chain for alcohol established, in which disciples would run errands, carry letters and buy bottles of wine from specific shops and deliver them back.

This mode of conduct bears no relation to the established practices of general prophets, saints, or reformers, but rather reflects the style of a person who gives utmost priority to his intoxicating necessities.

"BUT TONIC WINE IS NEEDED": THE INSISTENCE OF THE ADDICT

Mirza Qadiani emphasizes unusually in his letter:

“But Tonic Wine is needed, keep that in mind.”

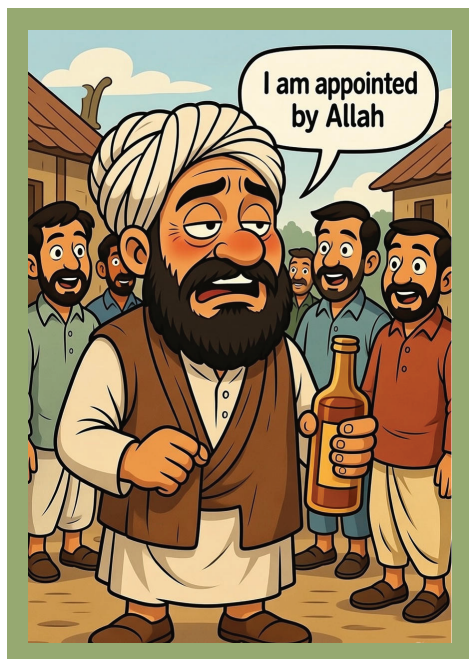
This sentence reveals that he did not find satisfaction from ordinary medicines. He required a special type of alcoholic tonic.

This particular taste or specific effect was what produced his desired state. According to psychological experts, when addicted individuals insist on a specific beverage, it serves as proof of their attachment (Dependency) and mental habit (Habitual Craving). Mirza's insistence is a living proof of his inner inclination and constant addiction.

USING THE DISCIPLE AS AN "ALCOHOL SUPPLIER"

In the letter, Mirza handed the letter to Qazi or Muhammad and sent him to Lahore. The point to ponder is that: A claimant of revivalism, prophethood, the Promised Messiah, that is, Mirza Qadiani, is using an important worker of his community, a scholarly and religious personality, that is, the Qazi, solely for the purpose of buying a bottle of alcohol. This style does not belong to those close to Allah, ascetics, or reformist leaders, but rather to such a person whose main axis revolves around his carnal desires.

MIRZA QADIANI'S CLAIMS AND HIS CONTRADICTORY PRACTICAL LIFE



I AM APPOINTED BY ALLAH



GOD SPEAKS TO ME DIRECTLY



**I AM A PROPHET AND
AND
THE PROMISED MESSIAH**

On the otherside, Coco Wine, Tonic Wine, Port Wine, Scottish Emulsion Stains Wine, and alcoholic medicines. This is a picture of his daily routines. A person who continuously uses intoxicating beverages, becomes a victim of severe withdrawal states, and makes his disciples run for the purchase of alcohol such a person's spiritual claims are neither acceptable religiously nor morally.

TONIC WINE: UNDENIABLE PROOF OF MIRZA'S ALCOHOL CONSUMPTION

This single letter proves that Mirza had a constant and strong demand for alcohol. He sent his disciple with a special message for a specific wine. The bottle of alcohol was included in his essential items. The wine was not a common thing for his household or staff, but rather Mirza's personal necessity. His dependency is clearly evident. This single reference also strengthens the entire chapter on Mirza Qadiani's alcohol consumption.

دستی خط معرفت مولوی یار محمد صاحب

اسلام علیکم ورحمۃ اللہ وبرکاتہ جس چند روز سے سخت بیمار ہوں بعض وقت جب دورہ دوران سر شدہ سے جوتا ہے تو خانہ زندگی محسوس ہوتا ہے۔ ساتھ ہی سر درد بھی ہے۔ ایسی حالت میں روضہ بادام سراہہ بیرون کی تحصیلوں پر ملنا اور چٹیا فائیزہ مشد محسوس ہوتا ہے۔ اس لئے جس مولوی یار محمد صاحب کو بھیجتا ہوں کہ آپ خاص تلاش سے ایسا روضہ بادام کر جو تازہ ہو۔ اور کہنے نہ ہو اور نیز اسکے ساتھ کوئی ملوئی نہ ہو ایک بوتل خرید کر بھیجیں۔ پانچ روپیہ قیمت اسکی ارسال ہے۔ اور نیز ہمارا ہسٹا کلاک بنی گھنٹہ بگڑ گیا ہے۔ اسلئے ایک کلاک عودہ دو سو خرید کر کہنے کے لئے بیلغہ لود بھیجنا ہوں۔ یہ کلاک بخیر امتحان کر کے ارسال فرما دیں انہیں یہ بھی شرط ہے کہ اسکے ساتھ نیم گھنٹہ کی آواز دینے والی کل ہرگز نہ مرن گھنٹوں کی آواز دے کہ اس صورت میں بسا اوقات دھوکہ ہو جاتا ہے۔ اور اسکے ساتھ کئی دوسری چیزیں بھیجیں۔

لا ماحملہ عنی عند

یار محمد صاحب

جس صاحب قریبی
آج مولوی یار محمد لاہور
ی کام یاد نہ دیا
سعدہ جس میں بھیجنا
ہو۔ اگر شرطی ہو تو بہتر
ہو۔ اور دو روپیہ سرور
لیا ہوتی ہیں مگر ٹری
نہ فرماویں زیادہ
لا ماحملہ عنی عند

یار محمد صاحب

دو دن میں پہنچیں نہایت
دعا کی گئی۔ خدا تعالیٰ
ہوا تھا کہ لا چور
میں چکی۔ خدا تعالیٰ
آپ پر دم رہے۔ اعلیٰ میں ماکر رنگا



سے زیادہ نہ ہو۔ اور گڑ لگا ہوا ہو بعد سے پہلے طیار کر کے بھیجیں۔ قیمت اسکی کسی کے اندر بھیج کر بھیجیں۔ یا آپ کے آٹنے پر آپ کو دیکھا دینی۔ رنگ کوئی ہو مگر پارچہ ریشمی یا جالی ہو۔ اندلہ قینس کا آپ کی روکی زینب کے اعزاز پر ہو۔ والسلام۔ خاکسار مرزا غلام احمد عنی عند
۱۴ فروری ۱۳۸۵ھ

بنام خطوط اسلام
محمد و نصلی علی آلہ اکبر

محبتی اخبر حکیم محمد حسین صاحب سدا اللہ علیہ السلام علیکم ورحمۃ اللہ وبرکاتہ۔ اس وقت میں یار محمد بھیجا جاتا ہے۔ آپ اشیاء خریدنی خود خریدیں ملکہ ایک بوتل ٹانگے این کی پلومر کی دوکان سے خریدیں۔ مگر ٹانگہ و این چاہئے۔ اسکا لحاظ رہے۔ باقی خیریت ہے۔ والسلام مرزا غلام احمد عنی عند

ازل کا خط بجا اب میرے کہ میں نے
ہم ہر عیال و اطفال قات
کے وقت چونکہ برسات کے
خطرناک تھا اور میں نے
یعنی برخور دار محمد یوسف
حضرت سے انکی پیش
سواری حالت حمل میں
حضور نے کمال مہربانی رشتہ
اسلام علیکم ورحمۃ اللہ وبرکاتہ
انتظار کے کہ پیش سے جا پیش
شریک ایک راستہ نہایت خراب
ہے۔ اور ایسا ہی دوسری سوار
راستہ کسی قدر درست ہو جا
انکو قوت گور و اسہور سے بنا کر
ایک مہینہ گزر چکا تھا۔ تب
بہت ہی خطرناک ہو گا۔ حمل
ساتھ بیجا ہو گا۔ ہر جاکت میر
شک ایک ماہ کی حالت دیکھ
بیر گز مرنے دس بارہ روز کے
ہے۔ والسلام +

غلام

CHAPTER 3

PORT WINE

“**P**ir Manzoor Muhammad Sahib narrated through Maulvi Abdul Rahman Sahib Mubashir in writing that Mian Mubarak Ahmad Sahib was ill. The doctors prescribed that he be given one dose of Port Wine. Accordingly, one bottle was ordered from Amritsar or Lahore. I used to live in that part of the house of Hazrat Promised Messiah where His Excellency's medicine cabinet was located. I saw that Hazrat Khalifa Masih the Second arrived. He had a bottle in his hand. He placed the bottle in the cabinet and said to me, "Pir Ji, I need water." I asked, "What will you do?" He said, "Father has instructed to wash hands because I have held the alcohol bottle." Then he washed his hands.”

Seeratul Mahdi, Part 4, P. 143 Narration 1194

This narration stamps confirmation on the fact that alcohol was common in the entire household of Mirza Ghulam Ahmad, it was used, and its influence and dealings extended even to the children.



QADIANI FAMILY'S COLLECTIVE ALCOHOL CONSUMPTION

Seerat-ul-Mahdi is the book which the Qadiani community considers the most authentic book on the biography of the Promised Messiah. Its narrations were collected directly by Mirza Bashir Ahmad (son of Mirza Qadiani) from members of the Qadiani family, disciples, servants, and eyewitnesses; therefore, any statement present in this book is not from outsiders but the testimony of the family members themselves. In this regard, narration number 1194 lifts the veil on a very serious reality: Mirza Qadiani's son Mian Mubarak Ahmad was ill. The doctors prescribed Port Wine as treatment. Port Wine is a well-known type of alcohol, not a common medicine. One bottle was ordered from Amritsar or Lahore. This bottle was placed in the medicine cabinet inside the house. The Qadiani Khalifa the Second (Mirza Mahmud Ahmad) himself brought the bottle carrying it. After placing the bottle, he said: Father has instructed to wash hands because I have held the alcohol bottle. In this single incident, the entire family's environment, Mirza Qadiani's own attitude, and the upbringing of the children become clearly evident.

Port Wine consisted of 18% to 22% alcohol. It was included among the strong varieties of European wines. Physicians also used it as a Tonifying Alcoholic Drink, meaning it is not a medicine but outright alcohol. The one given to Mubarak Ahmad was this same alcohol.

THE ALCOHOL WAS KEPT SAFE IN THE CABINET IN THE HOUSE

According to the narration, "The bottle was placed in His Excellency's medicine cabinet." This small sentence has a very big implication.

Alcohol was a common item of use in the Qadiani household. There was a specific place (cabinet) for it. It was not an occasional need but a regular need. How ridiculous is the idea of having a cabinet for alcohols in the house of a prophet or reformer!

Mirza Mahmud (Qadiani Khalifa) himself brought the bottle. In the narration of Seerat-ul-Mahdi, it states: "Hazrat Khalifa the Second arrived; he had the bottle in his hand." This was not some act of service or compulsion; it was a routine. From this, two things are proven:

Mirza Mahmud himself was aware of and practically involved in the alcohol matters in the house. Even in young age, holding an alcohol bottle was not objectionable for him. This is why later opponents also leveled allegations of adultery against Mirza Mahmud, and he himself admitted:

“ The allegations against me are the same that were also leveled against my father ”

Al - Fazl, December 8, 1938, Page 5

That is, alcohol and moral degradation, both were the family's inheritance. Has held the alcohol bottle. The biggest point in the narration is this sentence: **"Father has instructed to wash hands because the alcohol bottle has been held."** Here, a few points are noteworthy:

- Mirza Qadiani himself intervened in the alcohol process. He knew who had the bottle held, when it was held and where it was being placed. This means the entire process was happening under his supervision. The arrival of alcohol in the house was routine. The coming and going of bottles was within his knowledge.
- Only the advice to wash hands: If drinking alcohol was permissible, what need was there to wash hands? If alcohol was forbidden, what justification was there for bringing it into the house or holding the bottle? This strange contradiction clearly reveals the duplicity of this family.
- Washing hands: The effect of alcohol in the upbringing of children. The environment was such that children would hold alcohol bottles, then a formal procedure would take place in the name of cleanliness.

From this narration, it is clear that Mubarak Ahmad was given alcohol, Mirza Mahmud Ahmad would bring alcohol bottles carrying them, Mirza Qadiani himself would oversee the entire process, there was a routine of alcohol bottles coming into the house. There was a specific cabinet for keeping the bottles. Port Wine was ordered into the house and not taken outside. The hands of servants and attendants would pass through bottles daily.

All these matters are signs of a habitual alcohol-consuming household. Any such household in which the old father, young son, sick child, attendants, servants and the women of the house all live in the same environment, calling it an alcohol household is not far from reality.

TONIC WINE

PORT WINE



COCO WINE

﴿1194﴾ بسم اللہ الرحمن الرحیم۔ پیر منظور محمد صاحب نے بواسطہ مولوی عبدالرحمن صاحب مبشر بذریعہ تحریر بیان کیا کہ میاں مبارک احمد صاحب بیمار تھے۔ ان کے لئے ڈاکٹروں نے تجویز کی کہ پورٹ وائن ایک چمچہ دی جائے۔ چنانچہ ایک بوتل امرتسر یا لاہور سے منگوائی گئی۔ میں حضرت مسیح موعود علیہ السلام کے مکان کے اس حصہ میں رہتا تھا جہاں حضور کی دواؤں کی الماری تھی۔ میں نے دیکھا کہ حضرت خلیفۃ المسیح الثانی تشریف لائے۔ اُن کے ہاتھ میں بوتل تھی۔ انہوں نے بوتل الماری میں رکھ دی اور مجھ سے فرمایا کہ پیر جی پانی چاہئے۔ میں نے کہا کیا کرو گے؟ کہا کہ ابانے فرمایا ہے کہ ہاتھ دھو لینا کیونکہ شراب کی بوتل پکڑی ہے۔ پھر ہاتھ دھو لئے۔

﴿1195﴾ بسم اللہ الرحمن الرحیم۔ پیر منظور محمد صاحب نے بواسطہ مولوی عبدالرحمن صاحب مبشر بذریعہ تحریر بیان کیا کہ ایک مرتبہ میں سر کی لکھ (جو بچوں سے چھوٹی ہوتی ہے) بڑے پاور کی خوردبین میں رکھ کر حضور علیہ السلام کو دکھانے کے لئے لے گیا۔ حضور نے دیکھنے کے بعد فرمایا۔ آؤ میاں بارک اللہ! (مرزا صاحبزادہ مرزا مبارک احمد صاحب مرحوم) تمہیں عجائبات قدرت دکھلائیں۔ اس وقت حضور ڈونگلے والان میں پلنگ پر بیٹھے تھے۔

﴿1196﴾ بسم اللہ الرحمن الرحیم۔ پیر منظور محمد صاحب نے بواسطہ مولوی عبدالرحمن صاحب مبشر بذریعہ تحریر بیان کیا کہ میاں مبارک احمد صاحب مرحوم حجرے میں بیماری کی حالت میں پڑے تھے۔ حجرے کے باہر برآمدہ میں حضرت مسیح موعود علیہ السلام بیٹھے ہوئے تھے۔ اور حضور کے سامنے نصف دائرہ میں چند ڈاکٹر صاحبان اور غالباً حضرت خلیفہ اول بھی بیٹھے ہوئے تھے۔ درمیان میں پورٹ وائن کی وہی بوتل جو صاحبزادہ مبارک احمد صاحب مرحوم کے لئے منگائی گئی تھی پڑی ہوئی تھی۔ میاں مبارک احمد صاحب کے علاج کے لئے دواؤں کی تجویز ہو رہی تھی میں بھی ایک طرف کو بیٹھا تھا۔ حضرت اقدس نے فرمایا! کہ یہ جو حافظ کہتا ہے۔

آں تلخ و ش کہ صوفی ام النجائث خواند اشہی لنا واحلی من قبلۃ العذاری
اس کا مطلب یہ ہے کہ اس شعر میں حافظ نے ام النجائث ترک دنیا کو کہا ہے اور تلخ اس لئے کہا کہ